COWLEY

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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. IX SPRING, 1936 NO. 33

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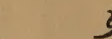

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Cowley

A Quarterly Magazine

of Subjects Missionary and Religious

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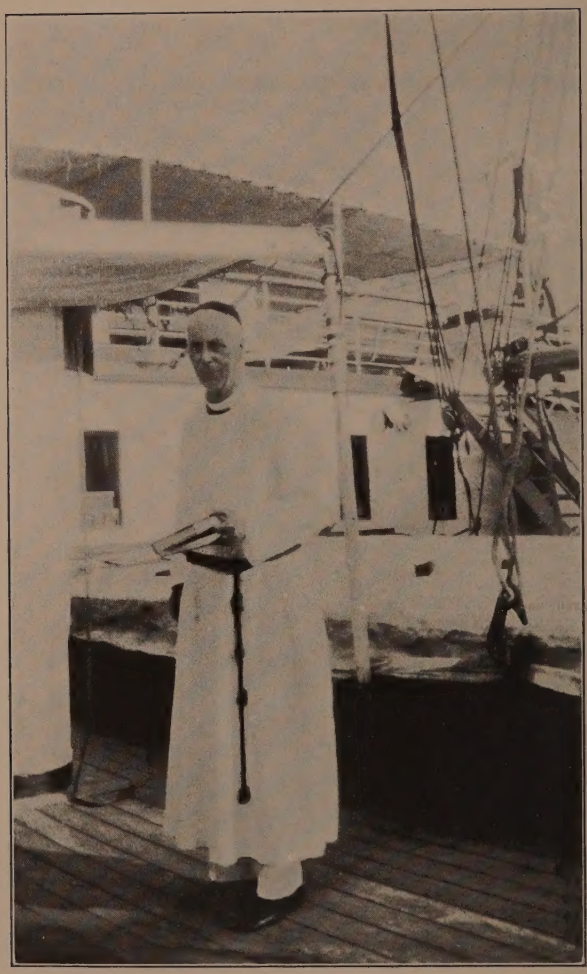

FATHER FIELD IN THE WEST INDIES

Cowley

A QUARTERLY MAGAZINE

of Subjects Missionary and Religious

Published by the American Congregation of the Society of St John the Evangelist

Vol. IX Spring, 1936 No. 33

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ORTHODOXY

By J. V. WRIGHT

MANY outstanding religious thinkers of to-day consider Orthodoxy to be in the midst of a renaissance of spiritual and intellectual life. It has been said that since the world war, the Orthodox Church, which for one thousand years had been practically isolated, has suddenly come into contact with western Christianity in a continuous line from Finland to Asia Minor.* The great Russian *diaspora,* which has resulted in large numbers of Russian *emigrés* settling in the principal cities of Europe and America and continuing there their deep religious life, has contributed greatly to this new interest in Orthodoxy. In England, especially, there has been a widespread movement in the English Church toward a better understanding of the Eastern Churches and of the principles and thought which govern them. In fact, Dr B. J. Kidd, Warden of Keble College, Oxford, in his book *The Churches of Eastern Christendom* says, " . . . the demonstration of fundamental unity at the sixteen hundredth anniversary of the Council of Nicaea when two of the five Eastern Patriarchs . . . attended a Solemn Eucharist in Westminster Abbey, on St Peter's Day, 1925, may be hailed as the first-fruits of an intercourse that cannot but ultimately ripen into mutual intercommunion." This movement toward a better understanding of the two Communions is now being felt and evidenced in the American Episcopal Church.

In thinking of Orthodoxy we must bear in mind that it does not represent a highly organized system with a centralized source of authority corresponding to the papal authority in the Roman Church, but is rather a fraternity of Churches, severally organized but possessing a common

*See translator's Preface to *The Eastern Orthodox Church,* by Stefan Zankov. (Morehouse Publishing Company, Milwaukee, 1929.)

ith, government and worship, and all in communion with ch other. Thus the Orthodox Church consists of a num- r of antocephalic, or of autonomic, Churches which gives ope to wide variations in thought due to racial and national stoms and characteristics. In the introduction of Stefan ankov's book *The Eastern Orthodox Church,* he says: "The esent-day Orthodox Church embraces almost completely e following peoples, the Greeks, the Russians, the Serbs, e Bulgarians, the Rumanians, and the Georgians." Sta- tics show that of these peoples the Russians take the lead ith 120 millions. This means that in Orthodox Christianity to-day the Church of Russia is the most influential.

In spite of the Soviet attempt to stamp out religion by ast and present persecutions the Russian Church has con- nued its existence in the *diaspora.* At the present time an xceedingly important work, and, in fact, the only effectual eological training for the Russian clergy, is being carried n at the Russian Orthodox Theological Seminary in Paris. ere are gathered some of the best cultured, intellectual nd spiritual thinkers of the former Russian Empire. The ean of the Seminary, Dr Sergius Bulgakov, who is recog- zed as the greatest living Russian theologian, has recently ritten a book entitled *The Orthodox Church**. In the pre- ce to this book, Donald A. Lowrie says, "It is the most gnificant ever written to present the Eastern Church to Western readers."

The purpose of this article is to give a resumé of Dr Bul- akov's interpretation of various aspects of the Orthodox hurch. In his book, Dr Bulgakov sets forth not only the rength and the weaknesses of historic Orthodoxy, which now passing through a crisis, but also shows the latent and herent power of Orthodoxy which constitutes its present

**The Orthodox Church.* By Sergius Bulgakov. Translated by Elizabeth ram. With a Preface by Donald A. Lowrie. (Morehouse Publishing Com- ny, Milwaukee, 1935. $3.50)

and future possibilities for the basis of a new era of creative Christian life and the reuniting of all Christian confessions.

In common with Catholicism, Orthodoxy has its roots in a very comprehensive and sublime conception of the Church. Dr Bulgakov portrays the Church as a living creative unity based on "a new life with Christ and in Christ, guided by the Holy Spirit." Thus the Church, as an extension of the Incarnation through humanity, — because Christ, the Son of God in becoming Man, united His Divine life with humanity, — is also a life in the Holy Trinity by virtue of Christ's divine nature being consubstantial with that of the Father and the Holy Spirit. In Orthodox thought this "perpetual incarnation . . . of the two natures — divine and human — makes the Church." By virtue of its divine nature the Church is cosmic and universal in its scope and unites "not only the living, but the dead, the hierarchies of angels and all creation." In this aspect "the life of the Church is before the beginning of the world of man, it is lost in eternity." And by virtue of its human nature, the Church has a history. It was "founded by our Lord Jesus Christ, and He has ordained that the profession of faith of Peter, spoken in the name of all the Apostles, should be the corner-stone of His Church." And it is still by faith — "I *believe* in one holy, Catholic and Apostolic Church" — that we participate in this new life which our Lord gives us; and it is by love, patterned on the eternal love of the blessed Trinity that we confess that faith. Thus the Church proclaims during the liturgy, "Let us love one another that in the same spirit we may confess." The distinguishing characteristics of members of the Body of Christ is the joyous participation in the resurrection of Christ through which He is not separated from humanity but remains in it; and dependence upon the guidance of the Holy Spirit who was sent by the Father "to guide us into all truth."

Orthodoxy therefore lays great stress upon Tradition and Holy Scripture. The Orthodox interpretation of what Tradition is can best be seen by quoting direct from Dr Bulgakov:

1. "The fullness of the true faith, the true doctrine, is much too vast to be held in the consciousness of an isolated member of the Church; it is guarded by the whole Church and transmitted from generation to generation, as the *tradition* of the Church."

2. "Ecclesiastical tradition is always being created; the process never stops; it is not only the past, but also the present."

3. "Tradition is not a book which records a certain moment in the development of the Church and stops itself, but a book always being written by the Church's life. Tradition continues *always* and now not less than formerly; we live in tradition and create it."

4. "All that preserves the living memory of the Church forms the *volume* of tradition. The *quality* of ecclesiastical tradition is the unique life of the Church, guided by the Holy Spirit in all times. The *life* of tradition consists in the inexhaustible creative work of the Church by which the depths of its knowledge are manifested."

Also, in common with Catholicism, Orthodoxy possesses an hierarchy with three orders, bishops, priests, and deacons. This hierarchy is founded upon and is the extension of the hierarchy of the Apostles instituted by our Lord Himself. But in Orthodox thought the hierarchy always operates *in* and *with* the Church, never *above* or *over* it as is the case in Roman Catholicism, which interprets the hierarchy as possessing authority over the Church with the Pope-monarch at the head. In Orthodoxy, as Dr Bulgakov points out, "the connection between the clergy and the laity does not consist in the authority of the former over the latter, but in their mutual love . . . the flock groups itself naturally around the

shepherd, and the Church is thus composed of hieratically organized communities." The hierarchy has two principal functions, the first and most important being the administration of the Sacraments through which the life of God, the "new life", is transmitted to the laity; and the second, the guarding of truth revealed to the Church through the Holy Spirit. However, the hierarchy never takes the place of Christ who is "the truth, the way, the life", in the sense of being vicar of Christ on earth, either in the person of an individual (a Pope) or of a group (in the same role), for Christ Himself lives in the Church "now, always and for ever." In like manner, while the hierarchy guards truth revealed by the Holy Spirit, it is not in itself, either in a prime hierarchy or an oecumenical council, conceived of as possessing infallibility. In Orthodox thought the existence of an external infallible authority in the Church is incompatible with personal liberty in the heart of the Church. As Khomiahov says: "Orthodoxy is opposed both to authoritarianism and to individualism, it is a unaminity, a synthesis of authority." In Russian ecclesiology this idea is expressed by the word *sobornost.* This word has no exact corresponding term in Western language, but this principle when applied to the Church contains the essence of Orthodox doctrine — it is the soul of Orthodoxy. Broadly speaking it emphasizes the organic oneness and the liberty in love which unites believers. And it is through this principle of Orthodox conciliarity, *sobornost,* that Orthodoxy hopes to bring about the reunion of Christendom. To many minds this is a more logical solution than the submission to papal authority which is the alternative. Briefly this would be accomplished by all confessions, while retaining their historical and national characters, being drawn nearer to Orthodox doctrine and life and thus becoming capable of joining forces in the unity of the oecumenical Church as autonomous or autocephalous Churches. This would mean the restoration of the hierarchy

r those Churches where it has been abolished and the peration of Catholicism from the Roman system. And Dr ulgakov believes that "a special place in this movement is ccupied by the Episcopal Church of England, America and her countries." He says, "Among the many tendencies in nglicanism the Anglo-Catholic movement becomes more nd more important; it is persistently devoted to the re-tablishment of ancient tradition and thus comes nearer to rthodoxy."

In the meantime as Anglicans let us seek for a better nderstanding of the thought and principles of the Eastern hurches and in the words of the liturgy of St John Chrysos-m let us pray:

O Heavenly Father and Comforter, Spirit of Truth who art everywhere present, filling all things: Treasury of goodness and Supplier of life, come and make thy dwelling in us, and cleanse us from every stain, and save our souls, O Good Lord.

MY VOYAGE TO AMERICA

By A Mission Priest

(Concluded)

WHEN Saturday came there was no small stir at our table as to who was going to preach on the morrow. "Are you going to give us a discourse in the morning?" said the deacon to the Presbyterian minister. "No!" said the Minister's wife, while he smiled blandly, as much as to say, "it's quite unnecessary for me to say anything more." "Is there any other Minister on board?" asked the deacon. "Perhaps our Brother opposite," said the Minister, "is going to favor us." "The Captain has asked me," I replied. The Minister smiled again, and the deacon said, "Oh, indeed," and this closed the discussion.

Sunday was bright and beautiful and every one was cheerful, for we had made a good run and to-morrow night the Chief Officer (the Captain being still unwell) told us that we should be in harbor, even if not able to go up the river. But we were still seven hundred miles from land, and the ship rolled most uncomfortably. The Doctor came and interviewed me about the service. The Captain, or the Doctor generally, reads unless a Clergyman is asked. I asked the Doctor to read the lessons.

In the meantime I went off to the steerage and gave the people there a service. When I came back the saloon was arranged. The crew, so many as were off watch, marched in and took their seats. A gong summoned the passengers who strolled leisurely in and rolled, or were rolled by the ship, into their seats. I walked in, not exactly in that dignified way in which a Priest is expected to walk into Church, but at last I was in place before a great cushion, with a great prayer-book upon it, and the Doctor by my right hand with a great Bible. Looking round at every one seated, and not knowing the custom on board a ship, I said, "Before I begin

e service let me ask every one to leave the usual custom of neeling in prayer and to let me do all the kneeling, on ac- unt of the rolling of the ship." The crew looked surprised nd the passengers looked pleased at the idea that they did enerally kneel. All went well in the service, though I did agger once or twice and was nearly rolled over during the rayers. When the time for the sermon came, (on the text The waves of the sea are mighty, but the Lord who dwelleth n high is mightier") I forgot all about the ship's motion. he people seemed astonished that one could be in earnest, nd a ring of heads appeared looking down from the Music loon to see the novel sight of any one on board ship en- usiastic about anything besides eating and drinking or nusement or betting. But enthusiasm is catching, and they stened eagerly, attentively and gratefully. I felt, and they lt, that the text was true, and it was but the match that as needed to set on fire the thoughts which had been athering up in their hearts all that week. It is hard to be gnostic at sea; "they that go down into the deep and occupy eir business in great waters, these men see the works of e Lord and His wonders in the deep."

The deacon afterwards thanked me for my "very appro- riate discourse," and it occurred to me how pleasant it must ave been to Mr S. often to hear the same remark, but one ust live in America to learn the true value of flattery for rmons. There it seems to be considered polite to thank e preacher for his "lovely sermon." A bad practice, and, ke all that tends to hypocrisy, odious and ridiculous.

We had Sunday school in the afternoon in the steerage nd a good hearty service in the evening.

Monday, the last day on board, was a nice bright day, ut very cold. There was a good expectation that the ship ight reach New York before night. The pilot boat was

seen early in the morning and brought us newspapers. How eagerly everyone gets a paper to see what has been going on in the world from which they have been separated for a week. The pilot boat itself is like a sure piece of good news. It tells you as plainly as possible that you are all right now. The little black speck in the distance, which has, like an eagle, been looking out for its prey, gradually grows larger until it runs up alongside, and the pilot comes on board, a welcome guest. The only danger now is a fog but this is very common and we are not in port yet.

The mail bags were made ready to take off the ship as soon as possible in the morning. Everyone began to be more lively, and there was a general air of business which belongs to the last day on board. Ladies and gentlemen began to appear in more "correct" costumes. Tall hats were taken out and brushed, and men said to one another, "It is about time for me to make myself respectable."

But night closed in, and fog came on, and it was evident that we should not be able to land till next day.

In the evening when I went below two or three men received me. One man who was a carpenter led the way, and touching his cap said to me, "Begging yer pardon, sir, but me and my mates have been talking a bit and we've come to the conclusion that for all your trouble down here you ought to 'ave a leetle re-mu-ne-ration." "Oh, my dear fellows," said I, "don't think anything about that, it has been a great pleasure to me to be of any use on the voyage." "But," said the carpenter, touching his hat again," "you believe me, sir, there is nothing, like a leetle re-mu-ne-ration." How he did enjoy that last word. "Very well," I said, not liking to hurt their feelings, "we will take up a collection," and we did, and divided the money (about nineteen shillings) between two poor women who had very large families.

These two women had been specially kind to the other assengers in spite of all the claims of their own children, nd I was very glad to hand them the money.

The steamer stopped, the huge anchors were let down nd then we waited for the fog to lift, and most of the ensible people retired for a night's rest, but not so a great umber of rowdy young men who with tin kettles and every ind of noisy instruments prepared to celebrate the last ight. They paraded the ship and woke up all the babies, nd then just as old and young had got quietly to sleep the oise came round again. At last the hullabaloo ceased, prob- bly by orders of the commanding officer, who is, however, enerally very lenient on the last night to any who seem to ave lost their minds in the delight of being once more safe t home. But we were not safe yet.

It is a strange sensation when the steamship stops and you eem as if you were still going on. Some people who have ot been sick all the journey suffer more at such a time, and o not lose the "going on" sensation for some days after ney are on land.

All the passengers were up early as we began to move up ne river, and as one gentleman pointed out to me with ride the beautiful entrance to the river, and some of the uildings on the banks in the distance, I saw a long line of nen approaching from the steerage, and at the head my riend the carpenter, with a long sheet of paper. I was afraid nat something of the sort was coming and felt inclined to un below, but the poor fellows would have been sadly isappointed, so I stood my ground, and the carpenter began n a loud tone of voice to read from his papers:

"We, the undersigned passengers on board of her Majes- y's Steamer —— bound for the United States of America, esire to present this testimonial of our affection and esteem o the Reverend —— in return for the kindness shown by im to all of us. Signed, ———."

But I won't give you the long list of names that follow. It is a curiosity which I have always kept among my valuable papers, but no one will ever read it with the grandeur and feeling put into it by my friend the carpenter.

Of course I had to make a speech in reply, and then went to breakfast.

There is some necessary swearing to be done before one is allowed to land. The customs officers come on board and you must declare that you have not got any gold or silver, or silk or cotton goods, or spirits, or any of the hundred and one things on which it is necessary to pay duty. The process of doing this among the saloon passengers is like a very tedious game in which we all sit in a row and move up one seat at a time. If you should fall asleep or forget to move some one else slips into the seat above you. It is something like the game of family coach, but without the coach, and in silence. Just when you have been going on nicely for a long time a fussy old lady stops the way. She will declare what she has got in all her trunks and the officers can't make her understand that her personal trinkets don't count. He goes down the list. At last he comes to pictures and she is in despair. "Oh pictures, yes I have two pictures, one large and one small, but they are both the same person, you see my husband was an officer in the navy and one is in uniform and the other . . . ". "That will do, ma'am," says the officer, and he smiles as he writes on the paper, "pictures, 2." Then the coach goes on again till all are sworn. By this time we have got along side the dock, and our baggage is carried on deck; but as there is many a slip between the cup and the lip, so it is not wise to consider ourselves safe until we are on land as the following sad event will show.

For some reason the steamer was higher in the water than usual, and the gangway would not reach the passenger deck. A remedy for this was soon found, as there were

plenty of empty barrels standing near. These were fixed on end and the gangway lifted on to them. The first party of passengers descended, when crash went the barrels, and down went the passengers head over heels on top of one another, but wonderfully enough, uninjured. Multitudes of men came forward to help, and seemed almost disappointed that there were none to carry away.

More barrels were brought and set up on end, and the gangway refixed, and a new row of passengers passed down, —when crash, crash, and a fearful shrieking was heard. One man was lying on the ground and another staggering wildly forward clasping his head. The gangway was on its side and two men in the water below. It was a terrible scene, but it was impossible to realize in a moment what was done.

Afterwards I learned that the harbor master was killed and that one man had had both of his legs broken. What, perhaps, struck me most at the time was the tender, gentle way in which some workingmen carried the poor wounded men off the scene, and I must confess that my first impression of America was "that the natives did not seem to mind killing you, but they were very kind to you afterwards." This impression may have been wrong, but my landing was as ill-omened as it could have been, on account of the carelessness on the docks, and I was in no hurry to set my foot on American soil. At last my turn came; I had seen several land safely and felt tolerably secure as there was no one behind me to fall over me. Just as I was in the middle there began that sound of cracking wood, which I have never been able to hear since without a shudder.

That was the last I knew for a minute. Then I knew that the gangway was down and that I was jammed in between my bags and rugs sitting on the floor. I knew that there was no one else near me, but there was a heap of

people at the bottom who had slid off, more or less safely. Then I slid too, and two men hauled me up on my legs, and I was landed!

Altogether it was not an ecclesiastical way of reaching America, but nevertheless, it was a great comfort to feel that one was "all there," and there he is still, and will never forget his first, and very nearly last voyage to America.

THE END

HOUSE TO HOUSE MISSION*

THE religious background of some of our Muskoka backwoods districts is that of old-fashioned Methodist camp meetings, in which excitement and emotional "conversions" pass for religion. The following slump, with no regular religious care, repeated time after time, has resulted in the present debacle. Prejudice against the Church forecloses getting her teaching heard in sermons; and this prejudice is all that is left of religion to many. They have no prayers, Bible, or worship. How are we to reach these poor dumb sheep?

The Missionary leaves home with tracts, pictures and an old-fashioned hymn-book. He also has a list of questions which people have asked the lay Brother who has prepared the ground, and a large window blind. He must first of all speak in language which they understand. "Church," "Sacraments," "Worship," and all the other great words are worse than Latin to them. And so, having found a place to stay, he visits everyone in the community. "We are having an old-fashioned Gospel meeting at Mrs A—'s house. Do come. We need to know Jesus." He leaves a tract, simply written, building up on an old Methodist catch-word. He tries to forestall objections by friendliness and avoiding the use of words which are not understood. Thirty people come. They sing *Tell me the old, old Story, Rock of Ages, Jesus Saves.* There is a simple address about knowing God, and some instruction adapted to their particular needs. The next morning he starts out and visits the whole community again. Those who didn't come hear about the meeting from him, and he tells them what was said and done. He takes a picture, "Jesus before Pilate." He tells them that "the world is against Jesus to-day like those crowds in the court, and we must stick up for Him. Will they come to Mrs B—'s

*From *The Little Paper* of the S.S.J.E., Bracebridge.

tonight?" He is joined by a lay Brother who knows all the people well. Twenty-five people come to Mrs B—'s. *Stand up, stand up for Jesus* is sung. An address follows, and a song, and another simple instruction. These instructions are designed to impress the necessity of regular religious observance, public and private, in order to please God.

The next day the Missionaries go together to visit everyone again. These visits are short. The lay Brother holds up a picture—"Jesus on the Cross." The priest uses a pointer in describing it to the people they find at home. Then the invitation to attend the meeting that night is given, the picture is rolled up, and the Missionaries leave. Thirty people come. The lay Brother sings old favourite sacred songs for them. They hear more about the Church as God's Home for His own family, and are asked to come at three o'clock on Sunday, when questions will be answered and an illustrated lecture given. The little school-house is crowded on Sunday afternoon, and after a song and a hymn the Missionary answers the questions. Some are written out by the lay Brother, some handed in written in almost illegible scrawls, all asking about God, Salvation, or things in the Creed which have puzzled simple minds. After a hymn the Missionary unrolls the large window-blind on which the history of the Church is represented in a diagram. It shows Jesus Christ as the One Foundation; and the twelve Apostles, the first preachers and rulers, starting to hand on the living stream of truth which they had received from our Lord Himself. A circle represents the Church; around it are the words "One Holy Catholic Apostolic." These are simply explained: the Church is One because there is only one Lord and Saviour: Holy because God is Holy and we must try to be like Him; Catholic because it is one Church for everybody; Apostolic because the Apostles were the first Bishops, and the Church must have Bishops, their successors. The

chart shows the Church dividing in 1100, but still one in its roots; and shows how the Church of England returned to primitive truth at the Reformation. The various Churches are indicated as having in some way broken their connection with the true Church of Christ by losing their Bishops, or by denying some truth of Holy Scripture; but the Missionary is careful to explain that we love them all and want to be friends, although we wish that they could have all the good things that Christ left to His own Church, and which the Church of England loves and believes. Then *The Church's one Foundation* is sung, and after a few prayers and another hymn the service is over.

A HYMN FOR THE FEASTS OF ST JOHN THE EVANGELIST

[MAY 6 AND DECEMBER 27]

CHRIST, who didst give to holy John the favour
Of thine affection, blessed Lord and Saviour,
Grant to thy servants, trusting in his merits,
Life everlasting.

Ages to come shall praise thee, John inspiréd,
Who, in the mystery of thy wondrous Gospel,
God from all ages — Word Supreme, Incarnate,
Truly revealest.

Thou who with Mary watched the bitter Passion
Of thy Redeemer, and that Heart transfixéd
Whereon thou leanedst at the last great Supper
Sad and remorseful:

Thou who wast granted grace to see the vision
Of that bright City thronéd in the heavens,
Where midst the ranks of countless Saints and Angels
God reigns triumphant;

From thy high station in the courts of heaven,
Where thou beholdest Him who loved thee truly,
Pray that the Sacred Heart may guide our wanderings
Into our homeland.

There may we join with thee in endless worship
Of Him who lives and reigns in highest Heaven,
God everlasting, — Father, Son, and Spirit,
One, in Three Persons. Amen.

NOTE: This hymn, written by Mr W. A. E. Hathaway Tucker, first appeared in *The Graham Street Quarterly* and is reprinted here with the kind permission of its Editor. It is suggested that the words be sung to the Angers Church Melody *Iste Confessor* (English Hymnal, No. 188).

FROM OUR LETTER BOX

17/30—IX—1935. Mount Athos.

WHAT a good luck and sincere joy! I received yesterday a letter from you, from California. You had, I hope, a good trip . . . Yes, I had the happiness to meet you in Hickory Street beginning September five years ago. How gloriously the time is rushing past, giving us always the profound notion of this priceless gift, which time is, and on the other hand supporting our endurance and patience, as the end is not so very far.

Yes, our buildings and our very nice church are in a rather bad state, and again comes the winter with the constant apprehension of possible calamities; but we are so used to it that we live without thinking of it. May the Will of the Almighty be done.

These last days I had to take the place of our dear Father Superior, as he is, or better *was,* rather seriously unwell. He had blood poisoning. Yesterday, after my visit to the post-office, I had to go and pay him a visit, and happily found him out of danger.

Autumn is coming. In the mornings the air already is quite fresh, and the woods are in their splendour of multi-shaded leaves. The mountain violets are in bloom, and with our neighbours everyone is in the vineyards as the vintage is in full swing.

There comes the monk to tell me that all is ready in the church for the evening service and to take for it my blessing. I must be off for a time. I will finish this in the evening so as to mail it tomorrow. *Bientôt! . . .*

How splendid is our church with the glimmering rays of the setting sun! We must do our best to repair all the damage done by the earthquakes and put it in good state to hand over to our successors when Russia will resuscitate.

Now, in some minutes we will go to supper. It is 9.30 in our eastern time; in the world it must be about 3.30 P.M. After supper we have our evening prayers in the church and special prayers in our respective cells, and later we crawl on our couches to sleep till about 5.00 A.M., our time, and about 11.00 P.M., world's time; and it is the beginning of our day.

From our verandah the view is now at its best. The variety of shades of the vineyards and olive groves, the red roofs of the small monasteries, and the blue Aegean sea in the background is really marvellously beautiful.

May the Almighty bless you and all the dear Fathers and Brothers of your household and keep you from all evil.

Affectionately yours, in our Saviour,

NICONE.

How to Help Us

WE suggest five ways in which our friends and readers may help the Society of St John the Evangelist:

(1) By subscribing to the Quarterly, COWLEY, and inducing others to do so.

(2) By prayer.

(3) By contributing to the General Funds of the Society, or to the support of any Branch House:

(a) By a yearly subscription.
(b) By a donation.
(c) By preaching and collections.

(4) By including the Society in your will.

(5) By becoming a member of the Fellowship of St John, or a Priest-Associate or Lay-Associate.

COMMUNITY NOTES

THE HOME PROVINCE

ONE of the most important of recent events was the solemn profession in Holy Religion of Father Richard James Morley and Father William Eckman, at High Mass in the Church of St John the Evangelist, Boston, on Sexagesima Sunday, February 16th. The Father Superior received their life vows and was the celebrant of the Mass, with Father McDonald, S.S.J.E., serving as Deacon, and Father Weida, as Sub-deacon. The church was well filled with worshippers, gathered to offer their prayers and felicitations on behalf of the newly professed members of the Society of St John the Evangelist.

✠

BROTHER Alfred and Brother George-Thomas took their first annual vows on the Feast of St Blasius, February 3rd. The chapel at St Francis House was filled to capacity with friends of the Brothers.

✠

DURING the Lenten season Father Burton was called upon for numerous preaching engagements, including: St Peter's Church, and St Paul's Church, Key West, Florida; St Luke's, Cincinnati, Ohio; St Andrew's, Astoria, New York; Christ Church, Quincy, Mass.; Grace Church, Utica, New York; St Mary's, New York City. He conducted retreats at Grace Church, Utica, and at St Mary's, New York City.

✠

FATHER Hoffman has recently conducted two missions, one at Christ Church, Fitchburg, Massachusetts, and the other in St Paul, Minnesota, from March 12th through March 22nd. While there he also conducted a day of retreat for the clergy.

✠

DURING Lent Father McDonald preached a series of sermons at Hyde Park, Massachusetts, and Brother Alfred gave a series of lectures on criminology at Trinity Church, Mel-

rose. Requests for preachers during Lent were numerous. Father Hoffman preached at Trinity Church, Boston; in Needham; at the Community Church, Boston; at Wakefield; at St James' Church; North Cambridge, and at Trinity Church, Newport, Rhode Island. Father McDonald preached at Trinity Church, Haverhill, on April 3rd, and Father Maddux, on Good Friday. Brother Alfred preached at St Paul's, Brookline, on March 29th, and at East Milton on Good Friday. Brother Robert preached at the Church of the Epiphany, Dorchester, on February 27th.

✠

On March 7th, the Father Superior celebrated the twenty-eighth anniversary of his ordination to the priesthood by Bishop Weller. By a coincidence, Ember Day and the Feast of St Thomas Aquinas occurred together that date twenty-eight years ago as they did this year.

✠

The Right Reverend Benjamin F. P. Ivins, Bishop of Milwaukee and our own Episcopal Visitor, spent a short time with us at the conclusion of the diocesan-wide mission in Providence, R. I., in which the Bishop took a part.

✠

The choir of St John's Church, Boston, presented a splendid recital of liturgical music under the direction of Everett Titcomb, on Friday evening, February 14th. The program was designed to trace the development of liturgical music from the earliest plainchant through the age of organum and rhythmic forms, to the polyphonic masterpieces of the sixteenth century and contemporary church music. A heavy snowstorm caused a disappointing attendance; but, if possible, the concert may be repeated. During Lent Mr Titcomb rehearsed with the brethren at St Francis House in preparation for Tenebrae.

✠

Father Eckman and Brother Charles conducted a series of missions in the diocese of South Florida for several weeks

n the months of February and March. Their itinerary included Fort Lauderdale, West Palm Beach, Stuart, and Winter Haven, all in Florida.

THE Washington's Birthday retreat for men and boys as been an annual event for many years at the Society's hurch in Boston. This year it was conducted by the Revrend Richard T. Loring of the Church of the Good Shepherd, Waban. Between forty and fifty attended.

THE Father Superior has recently been elected to be first Vice-President of the Retreat Association.

NEW YORK

FATHER Williams' Lenten engagements outside the parish have included a day of preparation for clergy at St Paul's Church, Chestnut Hill, Philadelphia, on February 11th; and sermons at St Peter's, Port Chester, New York, on March 18th; at the Church of the Advent, Boston, n March 25th; and at St Paul's Church and the Church of t Michael and All Angels at Baltimore on April 8th and 9th. He expects to conduct a week-end retreat for women at t Mary's Hostel, New York City, from April 25th to 27th, nd will conduct a course at the College of Preachers in Washington, D. C., from May 11th to 16th.

THE Father Superior came down from Cambridge and onducted a quiet day for women at St Mary's Church on aturday, April 4th.

OUR good friend, the Bishop of Algoma, visited us again his year. He preached and assisted at the High Mass on Candlemas Day. He was the celebrant at the High Mass n Sunday, February 9th, and at the Acolytes' Festival on ebruary 12th. He conducted a short retreat for men and lder boys on February 8th.

On May 11th, Bishop Manning will observe the fifteenth anniversary of his consecration. On May 12th he will be seventy years of age. It seems fitting, in a magazine of the special character of Cowley to call attention to Dr Manning's wise and fatherly care of the considerable number of Religious Houses in his diocese. Beside the Society of St John the Evangelist, at least six other well-established Religious Communities have one or more Houses within his see. We have already noted that the Religious Communities are commemorated in one of the large windows of the Cathedral of St John the Divine. In the daily diocesan intercessions at the Cathedral, special days are appointed for the Religious Communities. The Bishop is a true Father-in-God to these spiritual households of specially dedicated men and women.

✠

Monday, June 8th, will be the twenty-fifth anniversary of the ordination of Father Otis to the priesthood. It is planned to observe this occasion at the eleven o'clock High Mass at St Mary's on June 7th, Trinity Sunday. Father Otis hopes to be the celebrant, and we expect that the Right Reverend Robert Erskine Campbell, of the Order of the Holy Cross, who was a contemporary at the General Theological Seminary, will assist at the service. Your prayers are asked.

✠

Father Banner represented the Society at the consecration of the Very Reverend Leopold Kroll as Bishop of Liberia, in the Cathedral of St John the Divine on February 20th.

✠

Father Banner's outside engagements during Lent have included a sermon on "The Religious Life" at the Chapel of St John the Divine, Mt Vernon, on April 1st; and sermons on "Prayer" at St Martin's Church, New York City, on March 13th and 20th.

BRACEBRIDGE

FATHER Morley has returned from Cambridge where he had been in residence at St Francis' House for his retreat preparatory to profession. He made his life ows in Holy Religion at the Society's Church in Boston on exagesima Sunday, February 16th. He has taken up the vork on the northern Missions again and expects to extend to Illfracombe on Buck Lake where there is a lovely stone hurch. The mission district of which it has heretofore been part has proved too large for the priest-in-charge, so we ave now offered to take his place.

✠

FATHER Palmer preached at noon each day during the rst week of Lent at Holy Trinity, Toronto. This old church s situated in the heart of the business district and is filled t noon each day. A great many people also come for con-ultation, and the week becomes a very busy one.

✠

DURING this same week Father Loosemore and Brothers Arthur and William were doing intensive visiting in St Mark's parish, West Toronto, in final preparation for the nission there. They made over five hundred calls and re-eived a warm welcome in almost every home. Preparations ad been going on for over three months. A band of lay eople had also been visiting the parish systematically.

The second week of Lent, Father Palmer joined the other rethren at St Mark's, and a temporary mission house was et up in the parish hall. The brethren slept in cots on the latform under the chancel of the church and got their reakfast in the church kitchen. Silence was kept so far s possible, and the offices said in the chapel. Parishioners elcomed them to their homes for the other meals. In spite f some bad weather the church was filled every night, and he children's mission in the afternoon had to be divided into

two sections. Father Loosemore took one lot in the base ment, and Father Palmer the other lot in the church. Abou 90 people, many of them children, came to the Eucharis each day. The final mission service was attended by abou 550 people who managed to squeeze into the church which was built for 300. We borrowed the idea of the team from the Oxford group and of living in the parish hall from the Church Army.

✤

FATHER Serson spent a week in Toronto helping with the big interparochial mission in Massey Hall of the University of Toronto, where about 2000 people heard Canon Iddings Bell each day. Father Serson celebrated the daily Eucharist at Holy Trinity nearby and was available there all day for consultation. Since then he has been in Wisconsin preaching missions at Sheboygan and Stevens Point and speaking to the university students at Madison.

✤

FATHER Serson and Brothers George and Cuthbert conducted a mission in Gravenhurst just before Lent.

✤

FATHER Palmer was at the College of Preachers in Washington, D. C., with Father Burton, conducting a conference for retreat secretaries from various States. He also preached at the Church of the Good Shepherd at Rosemont, Pennsylvania, on Candlemas Day.

✤

FATHER Loosemore preached a mission at Orange, Virginia, in the parish church, and the following week conducted a conference for the boys at the Forest School in the same place. He conducted a very successful house to house mission with Brother Cuthbert in Allan's Corners, one of our own mission stations, and preached at the patronal festival of St Patrick's Church at Guelph, Ontario, on March 17th.

✤

FATHER Thornton has paid two visits to his old mission of Elk Lake which has been vacant for the past two years.

He always gets a great welcome and is able to administer he sacraments and keep the little flock together. The chil-ren are on the Sunday-School-by-Post. On his next visit he opes to make his way into Matachwean, a new mining enter where about 700 people are living.

✤

FATHER Rose has been in Toronto, conducting the School f Music at St John's Convent, preaching at St Mary Magda-ene's, and attending the Gregorian Association of which he the chief mover. He has been very busy with the course f lectures the Brothers are taking with a view to getting ertificates from the General Board of Religious Education teachers.

✤

DURING Holy Week, Father Palmer will be at the Mis-on Church of St John Baptist at St John, New Brunswick; ather Serson, at North Bay; Father Rose, at our Collegiate hurch; Father Morley, at Scarboro, Ontario; Father Loose-more, at Bishop Strachan School and St Mary the Virgin's, oronto; Father Lockyer, at the Church of the Advent, West-mount, Montreal; and Fathers Thornton, Sturgeon and Jarvis nd the Brothers in the local missions.

✤

FATHER Jarvis, our resident associate, is leaving us to take parish of his own. He has been with us for five years. We shall miss him very much, as will the people in the outhern missions.

✤

WE are about to take over some new work. Port Sydney nd Newholm have until recently had their own priest. The iocese can no longer afford to keep a priest there. We ex-ect to have three or four of the brethren living in the arsonage there and working our northern missions. Port ydney is only a few miles from some of our missions. The isters of St John the Divine have a summer house there nd help us with the work.

THE Sisters of St Margaret have done a great deal o mission work in the past year. Even in the winter they ma age to keep in touch with a great many people. Fathe Morley, Lockyer, Loosemore and Rose have conducted da of retreat for women and girls at the Sisters' convent.

✠

THIS winter has been one of great suffering for our poo people. We have never had such destitution.

SAN FRANCISCO

REQUIEM Masses for the repose of the soul of H Majesty King George V were celebrated at the Churc of the Advent on Tuesday, January 28th, the day o the royal obsequies at London and Windsor. At the Solem Requiem at 9:30 A.M. the church was well filled with wo shippers, amongst whom many strangers were noted. Th Fathers have received a gracious letter from the Britis Consul General in San Francisco, expressing deep gratitud to us for having arranged these services for the late kin

✠

IN February, San Francisco had the blessed opportunity o receiving in the name of all America the body of Fathe Damien, the famous leper priest of Molokai. Since his deat in 1889, the body of the martyr has rested in the churchyar of the island leper colony where he had ministered to su fering humanity for so many years. It has long been th desire of pious Belgians that the remains be brought bac to the homeland. With that intention in mind, Fathe Damien's community, the Fathers of the Sacred Hearts o Jesus and Mary, have recently built a new chapel and tom at their mother-house in Louvain to receive the body. A the personal request of King Leopold III to President Roos velt, the body was recently disinterred at a great ceremon attended by dignitaries of Church and State from Honolul and was placed on board the U. S. Army transport *Republ* for the first stage of its journey to Belgium.

Arriving in San Francisco on February 10th, the body was turgically received by the Roman Catholic Archbishop of an Francisco and his clergy, together with a large number f religious and laypeople, and was carried in procession to t Mary's Cathedral where it was placed before the high tar. There, for four days, it was the focus of marked devo- on from countless thousands of persons, Catholics and on-Catholics, who were drawn in a constant stream to the athedral to pray, to touch the flag-draped casket with their ucifixes and rosaries, to be near the remains of a man hom they looked upon as a saint. Each morning a Solemn equiem was offered, and each evening the Office of the ead was sung by a choir of priests and seminarians. On ebruary 14th, after a Solemn Pontifical Requiem in the resence of the Archbishop, the body was taken in proces- on to the docks at Fort Mason, and there it was again laced on board the *Republic* for the voyage to Cristobal the Canal Zone. At Cristobal the Belgian ship *Mercator* as to take it and convey it to Belgium.

It is understood that a process for Father Damien's canon- ation as a saint is before the Roman Congregation of Rites or investigation.

✤

It is of interest to note the official recognition of this vent which was taken by the City Government of San Fran- sco.

The following Resolution, adopted by the Board of Super- isors of the City and County of San Francisco, at their egular meeting on Monday, February 10, 1936, was printed their Journal of Proceedings, Vol. 31, New Series, No. 6, f the same date:

Return of Father Damien from Molokai to Belgium. Board of Supervisors Pays Tribute.

"Supervisor Schmidt called the Board's attention to the eturn of the remains of Father Damien to Belgium and

moved that when the Board adjourns today that it does so in respect to his sainted memory. Motion adopted unanimously by a rising vote.

"Supervisor McSheehy moved that a committee of three be appointed to prepare proper engrossed resolution to the memory of Father Damien. Supervisors Schmidt, McSheehy and Shannon were appointed to said committee.

Adopted.

"The following resolution was adopted unanimously by rising vote:

Father Joseph Damien de Veuster, Martyr.
(Code No. 5.91)

"Resolution No. 2399, as follows:

WHEREAS, the blessed remains of Father Joseph Damien de Veuster rest in our City today, and all San Francisco grateful for the opportunity, kneels at his bier in prayerful reverence and pious respect for the man whose voluntary exile among the afflicted and rejected has perpetuated his memory; and

Whereas, although the death of this martyred priest occurred in 1889, the fifteen years he labored in the service of God ministering to the souls and bodies of lepers at Molokai constitute an ever-living example of sacrifice and love for his fellow man not equalled during the period in which he lived; and

Whereas, the people of Louvain, through their King Leopold of Belgium, have arranged for the removal of his remains to a chapel shrine in the homeland of this saintly missionary, and it is on this stately journey of his body to the land of his birth that San Francisco, the only continental American city touched by the cortege, pauses to pay homage to Father Damien; now therefore, be it

Resolved, That the Board of Supervisors of the City and ounty of San Francisco does hereby officially express its rofound reverence and deep respect for Father Joseph amien de Veuster, who lived and died a hero among the pers at Molokai, and of whom it was said, 'he shut with s own hand the door of his sepulchre.' "

✠

ONE of the oldest friends of the Society in this part of e country, the Reverend Erasmus Van Deerlin, Canon of Paul's Cathedral, Los Angeles, entered into Eternal Life n Ash Wednesday. Father Van Deerlin was in his ninetieth ar and in point of ordination was senior priest of the dio- se of Los Angeles, having recently celebrated the sixty- fth anniversary of his ordination to the priesthood. Born England, educated at St Augustine's College, Canterbury, nd Christ Church, Cambridge, and for some years after his rdination senior curate at Romsey Abbey, Hants., Father an Deerlin later became a missionary in the British West dies and in Hawaii and also filled several places of impor- nce, both as priest and teacher, in the Church in the United ates.

The Father Provincial attended the funeral which was ld in St Paul's Cathedral, Los Angeles, and was among e priests who served as pall bearers. Two of Father Van eerlin's daughters are parishioners of the Church of the dvent.

Rest eternal grant unto him, O Lord: and may light per- tual shine upon him. Amen.

✠

THE Fathers here do not seem to have nearly as many vitations for outside work as do their brethren in other rts of the Society at this time of the year. Between the nurch of the Advent and St Cyprian's Mission, however, e are all kept busy. Father Hawkes and Father Humphreys

have preached at noonday services at Grace Cathedral, an Father Humphreys has preached at Trinity Church, Hay ward, on the Wednesday evenings of Lent. Just before Len the Father Provincial was in Reno for a one-day conferenc with the Bishop of Nevada and his younger clergy, whe practical problems in connection with the ministry of penanc and reconciliation were discussed.

✤

THE Editor has received no notes from the Fathers i Japan for inclusion in this number of COWLEY. It is pos sible that the recent disturbance in Tokyo has resulted in strict censorship of mail to foreign countries. We have however, had a little first-hand information of the activitie of our brethren in Japan from Brother Lewis who arrive in San Francisco on the *Tatsuta Maru* on March 12th. Th mission house of the Province has been moved from Musa shino to Tokyo, where the address is now 929 Nanachome Suginamiku, Koenji, Tokyo. The Provincial (Father Morse and Father Viall are living there, and Father Viall has bee appointed a temporary member of the faculty of St Paul' University.

A new branch house of the Province has been opened i Kiriyu, Gumma ken, where Father Sakurai is in charge a Master of the Novices and where aspirants for the Religiou Life will be received and trained. Father Kimura is priest in-charge of the village Church of St Thomas at Kiriyu; an Father Takeda, the third of our Japanese Fathers, is living a the house in Kiriyu and handling the business of the Jap anese publications of the Society, a work which he does ver ably.

✤

BROTHER Lewis, after eighteen months of duty in th Province of the Far East, has returned home for study. H will, for the present, be stationed at the San Francisco hous of the Society.

NOTICES OF BOOKS

ontemplative Prayer. By Shirley C. Hughson, O.H.C. Cloth, pp. xii + 204. (New York: The MacMillan Company, 1935.) $2.25.

WE welcome this book on the higher forms of prayer, from the pen of the Superior of the Order of the Holy Cross, because the deepening of the prayer fe of our people seems to be the "one thing needful" for e Anglican Church to-day. The Bishop of Bradford points is out in the foreword to *Watchman, What of the Night?* a pamphlet on the contemplate life recently published England. He writes, "We need above all . . . a revival the contemplative life . . . The whole trend of our times towards what has been called 'the heresy of good works' . and we, if we would really serve the Kingdom of Christ, ust be much more zealous to wreathe our work with the lo of interior devotion." It is therefore a most encouraging sign that one like Father Hughson, who has had wide d varied experience in dealing with countless souls roughout the Episcopal Church, should recognize the need a book on contemplative prayer. As he says, "Experience as shown that in any group of souls living in grace there e always some, often many, who need to have their attenon called to the higher way, and they rise swiftly and seek walk in it. Even a very small group of such persons in y parish would act like leaven, and would soon fill the hole with a powerful spiritual dynamic." Father Hughson as read widely and is conversant with all the great spiritual asters of the art of prayer. In this book he has sought to t before us the tradition of the Church in regard to conmplative prayer and to teach us what that prayer is and ow to engage in it. With this thought in mind, he has purosely avoided any mere philosophical speculation regarding

prayer and has made no attempt to deal with extraordinar or miraculous aspects of mysticism. We trust that this boo will do much to deepen the prayer life of our people.

J. W.

The Riches of Christ. Readings for Lent. By Bede Fros Cloth, pp. 203. (New York: The MacMillan Company 1935.) $1.75.

THIS is an excellent book for Lenten reading. Fathe Bede Frost, one of the foremost authorities in the An glican Communion on the subject of prayer and med tation, needs no introduction to most of us. As he tells u in the foreword, "This is not a book of meditations but o materials for meditation. It will probably be most useful i read and thought over outside the actual time of praye which may then be entirely devoted to a loving attentio to God and a great desire for Him." In setting forth clearl and briefly the considerations for each day's thought, begin ning with Ash Wednesday through Holy Saturday, Fathe Frost has been careful to limit the actual reading time o each portion to less than ten minutes. This makes the boo of practical use to everyone. Each reflection is based on text from Holy Scripture or on a phrase taken from th Nicene Creed. His considerations on the meaning of As Wednesday and of Lent and of the part played by Mary the Mother of God, are particularly fine. Catholic livin can only come through Catholic thinking, and Father Fros has set forth very admirably in *The Riches of Christ* th full Catholic tradition of our holy Faith. While the boo is designed for Lenten reading it can be used with grea profit throughout the year.

J. W.

rda in Coelo. Exercises of Affective and Contemplative Prayer. Arranged by Shirley C. Hughson, O.H.C. Paper, pp. 72. (West Park, N. Y., Holy Cross Press, 1935.) 15 cents.

THESE prayers which Father Hughson has arranged with loving care and placed in really beautiful settings have been compiled from various sources, some of the ore familiar being from Cardinal Newman, St Bridget of eden, St Bernardine of Siena, St Teresa of Avila, and me Gertrude More. In the introduction, Father Hughson s made some valuable suggestions as to how the exercises e to be used to best advantage. These exercises should be lpful to many in learning more about the higher forms prayer. J. W.

e Cloister and the World. By Ida Friederike Coudenhove. Translated by H. E. Kennedy. Cloth, pp. x + 110. (New York: Sheed & Ward, 1935.) $1.50.

WITH keen insight and in a charming manner Miss Coudenhove, in this her third book devoted to elucidating certain matters concerning the Christian life, cusses the cloister and the world and shows that vocation her to the one or the other is equally valuable for a ristian. In this volume she departs from the dialogue le which characterizes her two former books (*The Burden Belief* and *The Nature of Sanctity*) and approaches the oblem from three angles by means of three letters, which, ile fictitious, are based on countless actual conversations d letters and evidence her remarkable understanding of igious psychology. The first letter, written to a young oman who believes she has a vocation to the Religious fe, lays bare with great frankness many of the romantic d unworthy considerations which may form the basis of supposed vocation. She points out that these motives, hich in themselves seem to be high and noble, are often

based on an ambition "to be of importance" and a desi to accomplish a grand work. In this letter Miss Coude hove also points out a fallacy which is somewhat prevale in some Catholic circles that Christian sanctity in its highe form is only possible in the cloister. She calls attention the fact that *every* Christian is called to be perfect.

In the second letter, addressed to a nun on the eve of h profession, the author shows what a real vocation to t Religious Life involves and the need and value of that li to the world.

The third letter, written to a young woman, who has tri convent life and abandoned it, deals with the vocation living a full Christian life in the world, and the necessi for great humility and charity in such a life.

Miss Coudenhove sums up the subject matter of the thr letters in a striking essay on St Joan of Arc in whom s sees "the saint who *takes the world seriously,*" and who peculiar mission is to love the world and sacrifice herse for it, without abandoning the world for the cloister.

J. W.

Watchman, What of the Night? Anonymous. With a for word by The Bishop of Bradford. Paper, pp. 48. (Lo don: Mowbrays, 1935.) 1 shilling.

THIS little pamphlet by the author of *The Blossomi of the Desert* is a short, direct, logical appeal for enclosed order of monks living the contemplative li in the Anglican Communion. As the Bishop of Bradfo points out in the foreword, "The recovery of the Religio Life in the Anglican Communion has indeed been a wonde ful grace; but it is not yet complete or adequate . . . and need above all . . . a revival of the contemplative life." Th little treatise is very worthwhile and should be available young men in our Church schools, universities and the logical seminaries.

J. W.

he Secret of St John Bosco. By Henri Ghéon. Translated from the French by F. J. Sheed. Cloth, pp. 203. (New York, Sheed & Ward, 1936.) $2.00.

HENRI Ghéon, who has already given us *The Secret of the Curé d'Ars* and the *Secret of the Little Flower,* has now written the story of the spiritual development and the life work of one of Italy's latest saints, Don hn Bosco, born August 16, 1815, died January 30, 1888, d canonized November 28, 1933.

John Bosco was born of peasant stock in Becchi, not far om Turin, in northern Italy. Becchi was spoken of in the me tone of disgust and misgivings as were Nazareth and alilee.

Very early in life he felt the call of the apostolate, but was handicapped, lacking even the most elementary education. He needed to study if he were to fit himself for the iesthood. Except for his mother, his family violently opsed his seeking an education. He was a cowherd and was nsidered to have no right attempting to crash the gates the gentry.

To get an education and at the same time keep peace in e family he left home. Obstacles continued to present emselves. Each one was overcome. He was finally ordined to the priesthood. He met and overcame further stacles as to the nature of his work in the priesthood. om early childhood he had felt called of God to devote s life to work with boys, especially those under-privileged es of the lower classes. He was opposed in this, but reonded unflinchingly to the call. He was staggered at times, t not downed, by the problems of housing, feeding, cloth-g and training the boys who flocked to him. These obsta-es and problems he overcame one by one. He needed fel-w workers as well as money. So he founded the Salesians d also the Congregation of the Daughters of St Mary

Help of Christians. Calls came to him from far and nea to help in heathen lands. He founded houses of his Societ in all parts of the world.

How did he do all this? Henri Ghéon's book helps us t see into the secret of the Saint's life. This secret had i beginning in John Bosco's mother. She, though uneducate was a saintly woman and a devout Catholic, steeped in th lore and sacraments of the Church. She was also a woma who prayed as naturally as she breathed. What she herse possessed she taught her son. From earliest childhood ti the hour of his death John Bosco made it his first busine in life to preserve his baptismal purity. To this end h brought his mind and will and body into subjection to th will of God. No wonder, then, that God and St Mary, th Mother of God, made known their plans to him in dream and then — as he bent every energy to the fulfilment o God's revealed will — that they helped him by performin miracles through him.

God called — St John Bosco answered without reserv tion. Because the Saint never failed God, God in His tur never failed the Saint. God gave St John much and aske much in return. St John Bosco gave his all, and now h reigns with the Blessed.

The book has been admirably translated by F. J. Sheed.

C. A. Forbes, S.S.J.E.

Books Received

An Augustine Synthesis. By Erich Przywara, S.J. New York, Sheed & War pp. xvi + 496; $4.00.

Progress through Mental Prayer. By Edward Leen, C.S.SP. New York, She & Ward; pp. 276; $2.00.

Centrality of Christ. By William Temple, Archbishop of York. Milwaukee, Morehouse Publishing Company; pp. 115; $1.00.

Beheld His Glory. The Primitive Christian Message and Present-Day Religious Trends. By Nicholas Arseniev, D.D. Milwaukee, Morehouse Publishing Company; pp. xii + 220; $3.00.

Catholic Looks at his World. An approach to Christian Sociology. By Bernard Iddings Bell. Milwaukee, Morehouse Publishing Company; pp. 130; $1.25.

ks on the Prayer Book Gospels. By Francis G. Burgess. Milwaukee, Morehouse Publishing Company; pp. 210; $2.00.

bert Southwell the Writer. A Study in Religious Inspiration. By Pierre anelle. New York, Sheed & Ward; pp. 336; $3.50.

ist the King. The Presiding Bishop's Book for Lent, 1936. By Various uthors. New York, Harper & Brothers; pp. 169; $1.00.

Bishop Beloved. Joseph Horsfall Johnson, 1847-1928, Bishop of Los ngeles. By W. Bertrand Stevens. Milwaukee, Morehouse Publishing ompany; pp. 58.

Outline of the Old Testament. An Outline of the New Testament. An utline of the Prayer Book. By Frank E. Wilson, Bishop of Eau Claire. ilwaukee, Morehouse Publishing Company. Paper, 25 cents each.

The Fellowship of St John

THE Fellowship has for its object the binding into one associati of work and prayer those who, while they give of their substan and their energy for the furtherance of the life and work of the Soci of St John the Evangelist, desire to have their part in the prayers a other good works that are offered in the Society to Almighty God. T Fellowship is open to the laity, both men and women. The obligatio are very simple, consisting mainly of daily prayer for the Society and works; a regular annual contribution to the Society; and the recepti of Holy Communion, with intention for the Society, on the patronal fe of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 162 Hicko Street, San Francisco, California, or from the Fathers at any lo House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter oblig tions than that of the Fellowship, are admitted as Associates of t Society of St John the Evangelist, after a short period of probation. T particulars of membership may be obtained upon application to t REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambrid Mass., or to any Provincial Superior of the Society.

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1. We require that those who come to test their vocations with us shou bring a baptismal certificate and, in the case of laymen, two referenc from parish clergy.
2. They must be of sound health, and, if required, be able to furnish certificate signed by a medical man.
3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by pa ticipation of His grace. It is on this grace of the divine call that must rely for the accomplishment of any work that we undertake. No o therefore, can be eligible into our Society unless there be sufficient ev dence that he has received a call from God to this life and work; nor anyone to be rejected because some one particular gift may be wanti to him. God is abundantly able to supply every defect in those to wh His Word comes." *The Rule of Life, Ch. I.*

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